

The Cable Tow

Vol. XXI

Manila, Philippines, September, 1946

No. 3

OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

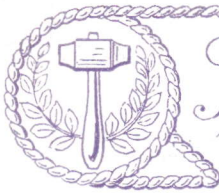
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION
(Entered as second class mail matter at the Manila Post Office)



BROTHERHOOD

If you can feel sympathy—feel it within and without— then the dew falls and the desert begins to blossom. By sympathy, I do not mean merely a fellowship in sorrow, but also, and no less truly, a fellowship in joy—a feeling for which we ought to have an English word. To be glad when your brother men are prosperous and happy, to rejoice in their success, to cheer for their victories; to be compassionate and pitiful when your brother men are distressed and miserable, to grieve over their failures, to help them in their troubles—this is the fraternal spirit which blesses him who exercises it, and those toward whom it is exercised.—Henry Van Dyke.





The Grand Master's Message



AID OR ASSISTANCE

One of the greatest deeds of man is Charity. To be charitable is a demonstration of a good heart. It is more blessed to give than to receive. There should be the honest giver and also the honest receiver. The honest giver is one who would never hesitate to give to the cause of charity solely for the purpose of aiding and assisting the needy or the unfortunate beings who are obliged to seek aid. It is a special duty incumbent on all men, but particularly on masons. He does not give in order to have his name published as a donor or to let the world know about it so that he may receive special favors in return.

The dishonest receiver of aid and assistance is a person without conscience who would take advantage of any situation in order to receive something which he is not entitled to receive, one who would pretend that he is in need and should receive aid and assistance from any and all sources he may be able to get. Knowing all the time that he is imposing on the giver, and therefore, depriving others who are entitled to receive it, he misrepresents his situation and endeavors to convince by false statements in order to get something for nothing. When we stop to analyze the past of some of the persons continuously imposing on charitable persons or entities, we immediately find that they have never been on the giving side not even once, but always on the receiving or taking side. These persons should not be encouraged to continue imposing on any society or its members. It is not a shame to receive aid when a person is honestly in need and is seeking aid. An honest person would give a clear picture of his situation without any reservation whatever and would only ask for what he expects to be a reasonable assistance without taking any undue advantage of the giver. For in most instances any aid or assistance is generally given voluntarily and the giver should know that he has actually performed a good deed and should have no doubt that the one receiving his aid did not get something he should not have received.

In these devastated Islands, we sometimes find ourselves imposed upon but as no one could always find doubt or valid reasons to suspect imposition because of the enormous suffering caused by the war against the brutal Japs, we generally give as much and as often as we can do so. Directly due to the war, an emergency situation arose, and that being so, should not be considered by some people to last forever. Unless he is incapacitated, no one should live on the charity he may be able to receive from others, but on the contrary, he should at all times, endeavor to earn his own livelihood no matter how hard and poor it may be.

THE CABLETOW

EDITORIALS

ANNIVERSARY CELEBRATIONS

The occurrence of a notable event invariably calls for a celebration. This is but proper when we take into account not only the significance of the event itself but the influence it has exercised in men's lives and conduct. And so when **Kasilawan** Lodge No. 77 commemorates its twenty-fifth anniversary this month, congratulations are in order to those who have worked and sacrificed to maintain and uphold its good name. To the brethren who have the interest of the Lodge at heart there come foremost in their minds two questions to be answered: First, Has the Lodge followed a systematic program of action? Second, What has it done toward its members and the Masonic Fraternity in general? The former query involves a long-range plan that is useful and workable; the latter demands that some sort of an inventory be made to find out whether the Lodge has been an asset or a liability to the Craft and the community.

Neither pomp nor ceremony could add or diminish the real worth of an organization. When the time is up for counting the score as it were, its failure or usefulness will come out in bold relief and be known to all. Of course, there are Lodges which do not mind spending money and exerting effort to any extent provided their **fiesta** may be called big and successful; here there is vanity and a tendency to emphasize more of the form and less of the substance. In both cases the result is detrimental to Masonry itself.

A perusal however, of the names of officers and members of **Kasilawan** Lodge shows the increase in membership and the progress attained year by year. These are reasons enough for holding their anniversary. Like that grand old man who, looking back a quarter of a century saw his record replete with achievements, the brethren of this Lodge could now say sincerely: "We have done well but we will do better still." — **Mauro Baradi**.



A LEADER WHO LEADS

For several times in the past, we had occasion to cite Most Worshipful Brother Michael Goldenberg as an example of what a Mason is. Despite his crowded schedule day by day, he finds time for doing many worthwhile things and his Masonic engagements come first. As Grand Master, he has a message to all of us which appears in **The Cabletow**. We believe that man does not live in terms of years but in thoughts and deeds useful to the community. This is the very message of the Grand Master. Time was when men were content of being rulers by virtue of inheritance or leaders only in name. The Masonic Fraternity however, is different; it expects of a leader to actually lead and the brethren to intelligently cooperate. In this way alone can mutual understanding be ar-

rived at and unity be achieved. By the same token may the people be strong and their country prosperous.

It is easier to criticize a leader than to take his place; if he does not attend to our request promptly, we are disgusted; if he fails to give us what is wanted, we are discouraged. We are exacting in our attitude when his assistance is needed but lenient in our ways when we are at fault. This double standard has no place in the Craft and should be done away with. If the Grand Master makes every effort to do his part, those working with him should do so likewise. In other words, we should practice what we preach; we should live the very principles which we teach.—**Mauro Baradi**



PRESENT SITUATION A CHALLENGE TO MASONRY

Since the outbreak of World War I misfortunes and adversities without number have been piling the bleak shores of oblivion high with wrecks of Masonic lodges. Masonry has ceased to exist or has gone under cover in many parts of the world where our Institution was one prosperous and respected. The advent of Hitlerism and other calamities and, finally, World War II, have completed the picture of utter destruction and despair offered by most of the countries of Europe.

In many of those countries, fanatical Catholics have worked hand in hand with the Gestapo and Nazis in general. It was they who secretly denounced Masons and accused them of all sorts of crimes against the invaders. They rejoiced that an opportunity had come to help exterminate the "satanic sect," even though in doing so they had to make common cause with the hated enemy of their native land. In Belgium, for instance, fanatical Flemish Catholics made up the bands of armed assassins who roamed the streets and shot down the leading Masons of the nation wherever they found them.

Beset from all sides, imprisoned, tortured and robbed of their belongings, it was no wonder that many of our Brethren lost courage, and that only the most intrepid and steadfast continued to work, pray and hope. It is these to whom we must now look for rebuilding the Temple. Their task is one that would try the courage, patience and ingenuity of the best of us. They must assemble around them the faithful few who have survived the ordeal, and must fire them with their own enthusiasm. They must reconstruct the archives and libraries of the Lodges as well as rebuild and refurnish the Lodge halls and temples. And, last but not least, they must relieve their Brethren in distress and the widows and orphans of the numerous martyrs of Masonry. To do all this, they must forget their own interest, their own poverty, their own precarious situation, and must work without rest nor repose, making sacrifice upon sacrifice and suffering disappointment after disappointment.

[Continued on page 74]

◆ OFFICIAL SECTION ◆

just entered the budding stage of their manhood, invigorated by the vitality of the morning dew of life, responded to the call for service. The battlefields of Bataan made fertile by their blood gave us recognition, first by the United States of America as their gallant allies, and then by the rest of the world by conferring upon us the honor of representation in the high council of the United Nations. Our aptitude for self-government tested in the crucible of experience brought about a formal promise of independence, but the world's recognition of our valor in war strengthened the conviction of the Government and people of the United States that we are entitled to receive our long-cherished independence. In short, Philippine Independence granted by the United States on July 4th, 1946, is the crowning achievement of centuries of sacrifices and toils, inspired and animated strenuously by the teachings of Freemasonry and the ideals of Democracy.

With the establishment of the Republic of the Philippines, Freemasonry in this country is now confronted with work of tremendous importance. Without releasing its alliance with democracy, it must share fate with the Republic in its new life as an independent nation under these very extraordinary and most trying circumstances. While it is the work of the nation to reconstruct our shattered

economic structure wrought by the last war, it has now become the principal mission of Freemasonry in the Philippines to rehabilitate our moral values. This is essential because economic reconstruction can only be accomplished when peace and order is preserved throughout the country and the maintenance of peace and order much depends upon the cultivation of moral virtues in our citizenry.

World conditions on the 4th of July of 1776 were much different from those of the 4th of July of 1946. In 170 years the world has greatly changed. The Monroe Doctrine has become obsolete in the practical application of the international policies of the United States. No close-door policy will fit the pattern of any civilized nation at the present time. International relations have become vital elements and indispensable factors in the life of all the civilized countries. Their commerce, the raw materials for their factories and the markets for their finished products cannot now be confined within their respective territorial boundaries. It is not only the disturbance of peace and tranquillity within their respective territorial limits that they should guard against. It is the peace of the whole world that they should maintain and preserve because by the progress of science and human knowledge, all the civilized nations now constitute a confederation

of independent states bound by international relations and governed by the law of nations. Every nation as a member of the international confederation of independent states is interested in the welfare and peace of the whole world. In connection with diplomatic relations, Freemasonry in the Philippines likewise, is duty bound to help the Republic in maintaining its friendly intercourse with the rest of the civilized world. Freemasonry, a fraternity fundamentally universal, will now flourish in the Philippines consonant with its nature of universality. We, masons in the Philippines, can now practice faithfully the true tenets of Freemasonry by extending and strengthening our brotherly relations with masons of other nations. With the peace of the world guaranteed and preserved by the United Nations, of which the Republic of the Philippines is a member, there would be amplier opportunities for the growth of international brotherly love among all the peoples of the earth. When that is completely attained, then the sacrifices and toils of Freemasonry in the Philippines would not have been in vain.

Although I am through, I cannot take my seat among the brethren without first expressing the sincere gratitude of Indang Lodge, No. 115, to the Most Worshipful Grand Master and the other officers of the Grand Lodge of the Philippines.

While in Baguio

It's a date at

ROGEL STUDIO

(FOR PICTURES THAT LAST)

Session Road
Baguio City

Day and Night
Service

WHAT OTHER LODGES ARE DOING

NILAD NO. 12

The following members of the Nilad Lodge No. 12, F. & A. M. gathered together in a fraternal dinner in honor of Wor. Bro. Lamberto T. Javalera and Bro. Luis C. Fernandez at Far Eastern Hotel in Rizal Avenue on August 24, 1946, from 6:00 p. m. because of their recent promotions as Chief of Police of the City of Manila and Superintendent of the National Mint, respectively: Joaquin Pleno, Geruncio Javier, Amado Pineda, Angel C. Villanueva, Olimpio R. Navarro, Adejandro R. Torres, Joaquin Garcia, Macario M. Oflada, Nazario Soto, Tranquilino Ocampo, Adelardo Ingal, Basilio Magsumbol, Gregorio A. Vicente, Sixto Tenmatay, Francisco P. Valenzuela, Antonino de los Reyes, Ceferino Villar, Cayetano Borja, Vicente Golla, Felix Tanchanco, Feliciano Lopus, Melecio Orpiano, Tan Chuanleong, Brigido Cruz, Jose E. Racela, Placido C. Ramos, Jose Ma. Cajucom, Gregorio Trinidad, Timoteo Certeza, Emiliano Bascara, Jose Ma. de Leon Jr., Antonio Gonzalez, the Grand Secretary and Patricio E. del Rosario.

Michael Goldenberg, Grand Master of Masons of the Philippine Islands, Apolinario Roldan of Luzon Lodge No. 57 with two others in the name of Kasilawan Lodge No. 77 were visitors.

At the ice cream period the Secretary of the Lodge rose and handed a souvenir of the occasion to the honorees, which obliged the Wor. Master to rise and introduce Wor. Bro. Lamberto T. Javalera, then Bro. Luis C. Fernandez and Most Wor. Bro. Michael Goldenberg.

Most Wor. Bro. Antonio Gonzalez, Grand Secretary, an honorary member of Nilad Lodge No. 12, delivered the closing remarks.

Because of poor health Bro. Salomon Salti is now in the United States. His mother lodge wishes him his prompt recovery and hopes that he is now enjoying up there the best of health. He is one of the old members of Nilad Lodge No. 12.

MANILAW LODGE NO. 25

City of San Pablo

Wor. Werner P. Schetelig, Master of Malinaw Lodge No. 25, F. & A. M. has donated to the City of San Pablo One Thousand Pesos (P1,000.00) to Puericulture Center; Ten Thousand Pesos (P10,000.00) to City Fund and Fire Engine worth Five Thousand Pesos.

Social and fraternal "asalto" by the members of Manilaw Lodge No. 25 F. & A. M. under the leadership of Wor. Simon L. Magpantay was made last August 18. There has been music, songs and short speeches. The Asalto lasted for 3 hours.

Bro. Dr. Fernando A. Bautista was appointed City Mayor of the City of San Pablo.

Wor. Pablo G. Cornista was appointed Municipal Judge of Santa Cruz, Laguna.

AGNO LODGE NO. 75

Tayug, Pangasinan

Natividad, Pangasinan
August 19, 1946

The Grand Secretary
Grand Lodge of F. & A. M. of the
Philippines

Manila, Philippines

Dear Most Worshipful Sir & Brother:

I have the honor to inform that Office that Brother Honorato Medina y Rodriguez was raised to the Sublime Degree of Master Mason last Saturday, August 17, 1946 by this Lodge.

Most Worshipful Brother, permit me to mention here that, as a continuance of brotherly re-union of masons in this province, the members of my lodge collectively invited a special team of Pangasinan Lodge No. 56, F. & A. M., to confer the

second section in the raising of Brother Rodriguez. The special team was headed by Worshipful Brother Vicente de Leon, Past Inspector of Agno Lodge No. 75, F. & A. M. for some years and at present the Inspector of Pangasinan Lodge No. 56, F. & A. M. The Historical Lecture and third section of the degree was masterly delivered by Brother Federico Santo Tomas of Pangasinan Lodge No. 56, F. & A. M., the Charge was given by Worshipful Brother Eladio G. Castro, Past Master of Tamaraw Lodge No. 65, F. & A. M., and the congratulation was impressively delivered by Worshipful Brother Proceso Dumagas, Acting Master of Pangasinan Lodge No. 56, F. & A. M. After the labor, refreshments were served by Brother Rodriguez at the residence of Warshipful Brother Juan N. Kagaoan, Master of Agno Lodge No. 75, F. & A. M. Yes, Most Worshipful Brother, it was quite a sort of re-union of masons of this province.

Most sincerely and fraternally,

PEDRO ROMASOC
Secretary

"HIGH-TWELVE" NO. 82

It is with regret that we have to report the death of the 1-year old son named Marcial Ruiz, of our Bro. Agripino Ruiz. Our condolence to you Bro. and Mrs. Ruiz.

On the other hand, it is with pleasure that we now report an addition in the family of our Junior Warden, Bro. Mauro Baradi, Mrs. Baradi having presented him with a Baby Boy on Sunday evening, September 15, 1946 at the St. Luke's Hospital, Manila. Mrs. Baradi was the former Eden Guevara of Marikina, Rizal.

Compliments of

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Realtor

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Fraternal Reviews



J. W. FERRIER, P.M.

ALABAMA—1945

Lodges-407; Mem.-44,993; Gain-6,101

The 125th annual communication of the Grand Lodge of Alabama was held in the Masonic Temple at Montgomery, on Tuesday, November 20, 1945, under charge of M.W.G.M. James M. Jones, with all the grand officers, 4 of the 8 living Past Grand Masters, and representatives from 259 of the 407 lodges present. A number of prominent visitors from the local as well as from sister jurisdictions were also in attendance.

The Grand Master, M. W. Brother James M. Jones, said many well-to-be-remembered things, from which we cull the following:—

The first great care of Masons when convened is to get out of Masonic ruts of inaction; the second great care is to stay out. Therefore, service in action by precept and example should be every Mason's goal.

He referred to the death of P.G.M. William Lovard Lee, as a great loss to himself personally and to Masonry generally, and noted the loss of many prominent members of the craft in sister jurisdictions.

During the year he sent two circulars to the subordinate lodges, one calling upon all members to do all possible to assist brethren returning from the battlefields, and to aid the widows and orphans of those who will not return, and the other asking for the observance of National Bible Week.

He expressed great interest in the Masonic Home maintained by the Grand Lodge and stated he had given more time to it than to any other of the duties appertaining to his office.

He stated he had appointed a past master of each of two lodges as his deputies to open and preside over such lodges in the absence of the regular officers, all being frequently absent on war work. He also appointed a special committee to act upon the petition of a former member of one lodge for restoration to the rights and privileges of Masonry. This committee of

three members later reported, in a majority report against such restoration, and a minority report in favor of such restoration. The majority report was adopted by the Grand Lodge. The Jurisprudence Committee reported on the same matter that the deposed brother had demanded that the Grand Lodge give him a hearing, but that as the matter had been closed by the action of the Grand Lodge on the report of the special committee, his only recourse was to again apply to the lodge which had deposed him.

He laid one cornerstone for a new lodge building, granted one dispensation for a change of meeting place, 4 dispensations for use of a temporary meeting place, 4 dispensations to continue work without a charter until the ones lost or destroyed could be replaced; 10 dispensations to ballot on petitions out of time; 39 dispensations to confer the degrees upon maimed candidates, requiring in each case sufficient information from the requesting lodge of their eligibility and with the assurance that they would not become a charge on the lodge; 7 dispensations to elect officers to fill vacancies and 3 to elect officers out of time; 7 dispensations to sell or mortgage lodge property; 2 to organize lodges, 3 to reinstate lodges, 1 for consolidation of two lodges, and 1 to change location, and had also granted permission for the destruction of one old building of a defunct lodge.

He closed with an expression of gratefulness that the Grand Lodge of Alabama was at present in the best financial condition that it had ever been, and that the craft throughout the entire jurisdiction was enthusiastically at work.

The auditor's report shows the total assets of the Grand Lodge to be \$763,722.31.

The Committee on Appeals had nothing to do; the Special Committee to consider recognition of Grand Masonic Bodies reported favorably on the application of the Grand Lodge of

Tamaulipas, Mexico, but felt that it should have more information before making any recommendation on the other applications before it; the Committee on Dispensations recommended the granting of charters to the two lodges organized under dispensation; the Financial Committee recommended that \$120,000.00 be invested in U. S. bonds, and that payment be not made the Credentials Committee for its work; the Committee on Propositions and Grievances recommended that the petition of one lodge to surrender its charter, and the petition of three lodges that new charters be granted them in substitution of those lost or destroyed, be granted. (All approved by the Grand Lodge.)

A majority of the Committee on Masonic Jurisprudence reported against the adoption of a resolution to amend Edict No. 175, so that others than those who have held office in a lodge may confer degrees, and a minority reported in favor of its adoption. The minority report, after thorough discussion, was adopted.

The Committee on Work exemplified certain parts of the Fellowcraft and Master Mason degrees, and the work as so exemplified, was adopted.

The Committee on By-Laws reported it had examined the By-Laws of five lodges but that only one could be approved, as the others were full of errors, conflicts and omissions from the standard form of By-Laws as prescribed by the Alabama Masonic Manual. Adopted.

Grand Master James M. Jones was re-elected as were all the other elective officers, and no installation ceremony was held.

The proceedings close with the usual statistical tables, but there is no fraternal review. This will probably be remedied in the future, however, as a special committee reported in favor of the appointment of a permanent Committee on Correspondence, among whose duties should be the preparation of reviews of the proceedings of other Grand Masonic bodies for publication in the Alabama proceedings, which report was adopted by the Grand Lodge.

FRATERNAL REVIEWS

The proceedings do not, however, show the appointment of any such Committee by the Grand Master.

COLORADO—1945

Lodges-147; Mem.-32,232; Gain-1,652

The 85th Annual Communication of the Grand Lodge of Colorado, A.F. & A.M., was held in Denver, on September 18, 1945, presided over by M. W. John R. Clark, Grand Master, with all Grand Lodge officers and 15 out of its 18 living Past Grand Masters present, and with 125 of its 147 subordinate lodges represented. The Grand Masters of Wyoming and Utah were among the prominent visitors.

The Grand Master called attention to the copy of the "Breeches Bible" upon the altar, stating it was the property of Palestine Lodge No. 151.

In his address, the Grand Master stressed his disappointment that, by reasons of the ban on travel, he had not been able to visit any other Grand Jurisdiction than that of Utah, and greatly regretted that for the same reason, he had been unable to visit every lodge in the grand jurisdiction, stating that his own car had registered 6547 miles of travel on Masonic business.

While not desiring to do so, he stated that in the belief that technicalities of regulations should yield to the higher call of patriotism, he had granted 236 special dispensations in aid of men in the military service, usually to permit balloting on applications in less than the prescribed period, balloting at special communications, shortening of time for conferring of degrees, and others of similar character, but had always refused to grant such dispensations to persons in civilian life, and that in all cases where the time was shortened, it was only upon the specific condition that no degree should be conferred until the candidate had passed the qualifying test of proficiency in the preceding degree. He gave it as his opinion, which he had followed in granting dispensations for the initiation of maimed persons—

"The point is whether or not he is the type of man who can understand and value the teachings of Free Masonry and conform in spirit, if not physically, and also is there danger that he may become a financial burden upon the fraternity."

He issued 24 dispensations for such applicants and 85 in the ordinary group for opening lodges at earlier hours than prescribed in their by-laws, etc., the total of all dispensations issued being 345. He refused 14 dispensations on requests of doubtful merit and one for the conferring of a degree out of doors. He also approved 15 amendments to By-Laws and refused two.

Of his rulings made during the year we note:—That unless it be Masonic, no lodge should entertain or permit to be presented, any sort of subscription or petition soliciting financial contributions unless and until it has the approval of the Grand Lodge or the Grand Master; he refused to indorse or permit the endorsement by the fraternity of civic and public Welfare drives or organizations, saying that:

"Masonry is neither a civic organization nor a welfare agency. The Masonic fraternity * * * * seeks no glory nor aggrandizement. * * * Masonry is not 'just another club.' Let us not shadow its magnificence by lowering its level."

Reported the observance of National Bible Week, and suggested that its observance be continued.

He remarked on the confused reports which had come from the Philippines regarding Masonic conditions there, as well as the likelihood that Masonic lodges in Europe will also need help in rehabilitation.

The Committee on Correspondence presented a report, not of the proceedings of the various communica-

tions of the different Grand Lodges, but a general review of Masonic tendencies with considerable space given to an interesting review of Masonic conditions in Mexico, and to the pertinent and prominent question of physical qualifications of candidates. It made a further report recommending the recognition of any Mexican State Grand Lodge which is a member of the Federation of Mexican Grand Lodges, which may apply for same, and which in the opinion of the Grand Master satisfactorily conforms with and fulfill's the requirements and standards of the Colorado Grand Lodge for recognition.

This report was referred to the Committee on Jurisprudence, approved by it and adopted.

R. W. Brother Ed. Hanley, for 17 years Grand Treasurer, who voluntarily retired on account of ill health, was made Emeritus Grand Treasurer by unanimous vote.

The D. G. M., Brother Frank D. Allen, was elected Grand Master, and with the other Grand officers was later installed by M. W. Haslett P. Burke, P.G.M.

After installation of the new officers, the new Grand Master was presented with a Past Master's apron, and the retiring Grand Master with a watch, and as he had expressed a desire not to be presented with a jewel, he was given a specially made apron upon which appeared the emblems carried upon a Past Grand Master's jewel.

The Report of the Committee on Masonic Education stressed with all its might that "what we need is not so much more men in Masonry as more Masonry in Men," and showed clearly by its work it was seeking to offset the defect, asked for an increased appropriation, and got it.

The proceedings close with the usual statistical tables and reports.

DR. MAURO BARADI

LAWYER

(Formerly with the law firm of WOLFSON, BARRION & BARADI)

OFFICES: (394 P. Paredes Street, Sampaloc
Room 212, Calvo Bldg., 50 Escolta

Manila
Philippines

A PLEDGE OF SERVICE

(EDITOR'S NOTE: *This Month, September, Kasilawan Lodge No. 77 is celebrating its twenty-fifth anniversary. Through the pages of the CABLETOW, we join the members and friends of this Lodge in the hope that they will continue to be an influence for good in the community and a source of strength of the Republic of the Philippines. Congratulations to Kasilawan Lodge No. 77.*)

* * *

September 22, 1946

To the brethren of
Kasilawan Lodge No. 77

I am grateful to the members of Kasilawan Lodge No. 77 for the unlimited support they have given me since they have revived the lodge early last year.

How time flies. It is now twenty-five years since the lodge was organized and it seems like it was only yesterday. I remember having visited your lodge soon after its organization and many times afterwards. I have always admired your comportment and the excellent manner your teams conferred the degrees. I am happy to note that some of your old members are still with you, to guide you along in your masonic endeavors.

On this occasion, the celebration of your "Silver Jubilee", I wish to convey to you my congratulations and my sincere good wishes. I hope your lodge will continue to prosper and that you will always select the very best material to compose your membership, for a house built with good timber will last indefinitely. MABUHAY TO KASILAWAN!—M. GOLDENBERG, *Grand Master, Grand Lodge of Free and Accepted Masons of the Philippine Islands.*

* * *

A SIMPLE MESSAGE

On this memorable occasion of the TWENTY-FIFTH anniversary of KASILAWAN LODGE NO. 77 of which I am the humble Master, I wish to avail of this opportunity to express my sin-

cere and deepest feeling of admiration to each and every member of this Lodge without whose loyalty and cooperation and adherence to masonic principles, Kasilawan Lodge would not have been what she is today in the firmament of our noble and ancient institution.

Kasilawan Lodge No. 77 is now TWENTY-FIVE years old in the field of masonic activities and is therefore celebrating her "SILVER JUBILEE". What she has done during the last quarter of a century for Masonry is a matter of record. And whether or not she has accomplished the purposes for which she was founded, only those who are within the "family circle" can boldly testify to make a true, accurate and correct revelation. But be that as it may, there are many more "twenty-five years" to come. There are still tremendous tasks ahead of us. As to whether or not Kasilawan Lodge No. 77 can live up to the highest expectation of her sister Lodges in the forthcoming years, depends in a large measure on what her members can do and will do. However, with courage and fortitude and self-determination, our Lodge is no doubt bound to succeed because I have faith, more than ever, in the sincerity of purpose of my brethren.—PABLO C. MARIANO, *Worshipful Master, Kasilawan No. 77.*

* * *

A BRIEF HISTORICAL SKETCH OF THE KASILAWAN LODGE NO. 77 F. & A. M.

Imbued with the spirit of friendship and brotherly love and the desire for service, and in order to unfold intelligence and to illumine the shadows of ignorance, thirty-five Master Masons in good standing met together on September 4, 1921 in the hall of the Masonic Temple in Escolta, Manila, and unanimously agreed to sign a petition to the Most Worshipful Grand Lodge for the

creation of the seventy-seventh Lodge. The petition for dispensation was approved by the Grand Lodge on September 22, 1921, and thus came into being Kasilawan Lodge as the 77th subordinate lodge under the jurisdiction of the Grand Lodge of the Philippines. Its By-Laws were approved by the Grand Master on November 1, 1921. The first Entered Apprentice Degree labors were held on November 2, 1921, followed by the first Fellow Craft on November 14, 1921, and the first Master Mason's Degree work on November 24, 1921. Its first election of officers was held on December 6, 1921, and its first official Grand Lodge visitation was made by the Most Worshipful Bro. Edwin E. Elsen, on December 16, 1921. It was officially constituted and its officers were installed by the Most Worshipful Grand Master Quintin Paredes on February 2, 1922. As Grand Master for the year 1922, the Most Worshipful Bro. Quintin Paredes made his official visitation on September 27th of that year.

The Kasilawan brethren have been incessantly carrying on their masonic labors ever since its organization. Like the other sister lodges, the Kasilawan Lodge was never near perfection. At times confusion reigned within, which subsided immediately thereafter followed by sunshine and mutual understanding among the brethren themselves. Its growth and survival after the lapse of 25 years under the wise guidance of its past and present officers and members is a worthy record and achievement beyond comprehension.

Masonic activities in the Philippines was interrupted by the last global war which broke out on December 8, 1941. For four years during enemy occupation, the fate and destiny of masonry in the Philippines hanged on the balance. Masonry at that time was outlawed and masons were blacklisted by the brutal enemies. The Plaridel Temple was raided, records were ransacked, safes and office files were sealed, and ultimately the disaster was climaxed by the total destruction of the temple by fire set by the barbarous Japanese.

But as Manly Hall has stated, "through the shadows shines ever the Perfect Light. Down through the misty vistas of the ages rings the clarion declaration and although the very heavens echo to the reverberations, but few hear and still understand; 'In the beginning was the word, and the word was with God, and the word was God.' Here then is the Paradox. The word is lost, yet, it is

WAR DAMAGE CLAIMS

SYSTEM INSTALLATION

FRANCISCO SANTIAGO

(Lt. Col. Ret.) B.C.S., C.P.A.

Formerly Comptroller and Operating Manager
Madrigal & Company and Subsidiaries.

INDUSTRIAL ANALYST & CONSULTANT

202 Consolidated Investment Bldg.

VALUATIONS

Plaza Goiti, Manila

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ever with us. The light that illumines the distant horizon shines in our hearts". Then came the dream of every mason in the Philippines: the liberation. Just after the forces of liberation came into the Philippines, masonic activities were resumed. The different lodges called their respective members for the resumption of their interrupted activities. The elected and appointed officers of Kasilawan Lodge before the war broke out continued to hold their respective positions. It may be stated in this connection that many American soldiers, most of them were officers became members of Kasilawan Lodge. To date Kasilawan Lodge has 54 active members to its credit after attaining its twenty-fifth year of existence under the very roof of our noble and ancient Fraternity.

The present officers of Kasilawan Lodge No. 77 are as follows:

- Worshipful Master, Pablo C. Mariano
- Senior Warden, Pablo C. Cortez
- Junior Warden, Alfredo C. Sese
- Treasurer, Filemon Asuncion, P.M.
- Secretary, Baldomero Torres
- Auditor, Agustin R. Parina
- Chaplain, Benigno Monillas
- Marshal, Agustin P. Cardines
- Senior Deacon, Leopoldo Boquiren
- Junior Deacon, Ruberto Monte, P.M.
- Senior Steward, Abundio G. Suck
- Junior Steward, Marcelo Pascua
- Almoner, Catalino Nuval
- Tyler, Alejandro Garcia

Alejandro Torres, P.M.
Nilad Lodge No. 12

* * *

PASTMASTERS

- Wor. Bro. MARCIANO GATMAITAN, 1922
- " " Zosimo Dimaano, 1923 (d)
- " " Pedro Asuncion, 1924 (d)
- " " Manuel Agbulos, 1925 (d)
- " " Pedro Asuncion, 1926
- " " Jose J. Guzman, 1927
- " " Jose Vergara, 1928
- " " Jose Velasquez, 1929
- " " Jose F. Fetalvero, 1930
- " " Delfin C. Medel, 1931
- " " Braulio M. Epino, 1932

- Wor. Bro. Jose Bernardo, 1936
- " " Juan Velasquez, 1934
- " " Elias Ibañez, 1935
- " " Jose Bernardo, 1936
- " " Quintin San Miguel, 1937
- " " Jose Suguitan, 1938
- " " Luis de los Santos, 1939
- " " Honorio M. Saycon, 1940
- " " Filemon Asuncion, 1941
-
-
-
- " " Filemon Asuncion, 1945

PABLO C. MARIANO
Worshipful Master

* * *

HONORARY MEMBERS

- Most Wor. Bro. Antonio Gonzalez, P.G.M.
- Wor. Bro. Aurelio D. Rosario, P.M., Hiram 88
- " " M. Bonifacio, P.M., Zapote 29 (d)

* * *

MASONIC LUNCHEON UNDER THE AUSPICES OF KASILAWAN LODGE NO. 77 TO BE HELD ON SUNDAY, SEPTEMBER 22, 1946, at 11:00 A.M. AT THE GRAND LODGE HALL (Guna) IN CONNECTION WITH THE SILVER JUBILEE OF THE SAID LODGE.

P R O G R A M

- 1. Opening Remarks by the Master of Ceremonies—Wor. Bro. Pablo C. Mariano, Master of Kasilawan Lodge No. 77

- 2. A short talk by—Most Wor. Bro. Antonio Gonzalez, Honorary Member, Kasilawan Lodge No. 77
- 3. Address by — Bro. Mauro Baradi, Junior Warden, High Twelve Lodge No. 82
- 4. Closing Remarks—Most Wor. Bro. M. Goldenberg, Grand Master.

* * *

KASILAWAN LODGE NO. 77

Circular K-14

August 17, 1946

By virtue of the powers in me vested as Master of this Lodge, there is hereby created a committee known as COMMITTEE ON RELIEF AND ASSISTANCE the functions of which are to look into the financial and social standing of each and every member especially the distressed worthy brother in order to determine whether his present status warrants the assistance of this Committee and of this Lodge by extending and giving to him every kind and possible help or recommending him to any person or entity for a better position. It is therefore the paramount and primordial duty of the Committee to improve the living condition of each and every member by rendering him the necessary assistance possible.

The following are appointed Chairman and members of the said Committee, to hold office until a new Master is duly elected and inducted into office:

- Wor. Bro. JOSE JOVES DE GUZMAN, Chairman
- " " Marciano Gatmaitan, Member
- " " Jose Vergara, Member

DELFIN A. VIOLA	DR. PABLO ANZURES	HORACIO ABDON
VIOLA, ANZURES & ABDON		
LAWYERS, NOTARIES & MEDICO-LEGAL EXPERT MANILA, PHILIPPINES		
ROOM 2, SECOND FLOOR GUIZON BUILDING TEL. 2-90-59		755 RIZAL AVE. NEXT TO CENTRAL HOTEL MANILA

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Wor. Bro. Filemon Asuncion, Member
 Brother Agustin R. Parina, Member
 " Crispulo Antolin, Member

PABLO C. MARIANO
 Worshipful Master

Attested:

BALDOMERO TORRES
 Secretary

**FORT SANTIAGO AND THE
 "BROWN AMERICAN" ***

By ARTEMIO M. LOBRIN
Attorney-at-Law

The history of Fort Santiago is replete with stories of inhuman torture suffered by Filipino patriots whose love of country and loyalty to the cause of their people have constrained them to work for the downfall of the forces of evil. With the rise and fall of sovereignties in this country, history records the dumping of courageous and uncompromising sons of the land in the dark dungeons of Fort Santiago.

Rizal had his days of confinement in the Fort during Castilian domination.

When the vicissitudes of war permitted the temporary occupation of the Philippines by the Japanese, Fort Santiago was converted virtually into a Fort of Torture, where, among others, were tormented, subjected to excruciating bodily pain, to hunger and thirst, to mental agony, men who determined to adhere to their conviction and stick to their oath of loyalty to the Government of the Philippines and of the United States of America.

Now, as momentous events happen in rapid succession in all quarters of the world, little attention if at all is being paid to the valor, fortitude and heroism of many new martyrs of Filipino freedom who now lie in their nameless

graves. It is but fitting and proper that while the chaos still go on, our nation take time to look back to the brief past and review the bountiful forms of heroic deeds of those countrymen who shared the common fate of persecuted martyrs, and from their deeds draw a renewed inspiration for an unflinching determination to serve the country as they have done.

To the persecuted heroes of this war, belongs the name of Colonel Jose P. Guido, branded by the Japanese as the "Brown American."

For a long number of years before the outbreak of the East Asia War, Colonel Guido was head of the Intelligence Division of the Philippine Constabulary. Upon the declaration of Manila as an open city, and the consequent withdrawal of the Filipino-American forces, an arrangement was made that the First Regiment of the Constabulary, to which late Colonel Guido belonged, was to police Manila and to turn over the city to the enemy in the event of occupation. At the last minute, however, the arrangement was altered, and the regiment was ordered to proceed to Bataan. However, it was decided that not everybody should go. Someone must stay, do intelligence work amidst the enemies; and keep in touch with the forces at Bataan. Among others, Colonel Guido was chosen to stay, much as he wanted to fight in the front. He stayed; the enemies occupied Manila in the early part of January, 1942, and shortly thereafter, while the Colonel was doing espionage work and subversive activities against the Japanese, doing these things with indispensable caution, lest his pretext of being left behind to discharge police duties might do him no good, the Japanese had their attention focused on the slightest suspicious movement of the colonel.

Amidst the reign of terror by the Japanese Kempei, during those early hectic days when anti-Japanese acts meant death not only to the author but also to all of his family, Colonel Guido kept contact with the guerrillas in San Mateo, Rizal, sending them food and ammunitions. As the Japanese drew their

check-up closer and closer, Colonel Guido maintained connections with the guerrillas of San Mateo through Don Ricardo Gonzales-Lloret, Mr. N. V. Sinclair, and Father John F. Hurley of the Catholic Welfare Organization of the Philippines. Colonel Guido engineered the union of the San Mateo guerrillas and the American soldiers. The colonel kept contact with other guerrilla units through Colonel Straughn, Colonel Telesforo Martinez, Colonel Alejo Valdez, Don Ricardo Gonzales-Lloret, Major Cushing, Captain Vicente Bernia, and other officers and soldiers, giving the various units money, military information, radio transmitters, arms and ammunitions and other supplies. The activities amidst enemy occupied territories entailed no less danger than actual combat in the fronts.

Among the matters to which the Colonel gave much attention, was the maintenance of American officers and soldiers who got stranded in forests encircled by enemy lines. A typical case was the case of four American officers, Lt. James J. Kraus, Lt. Robert P. Preipart, Lt. Edmond E. Jennings, and Lt. Joe F. Smith of the Engineers Corps, who got stranded in a forest in Batangas from where there could be no possible exit except thru enemy lines and camps. They were in very serious predicament. They had no food, no money, and their clothing were worn out. Some were sickly and needed medicine. Thru Mr. Exequiel Kalaw of Lipa, Colonel Guido and some other friends sent them money, clothing, medicine, newspapers and magazines, and miscellaneous things for comfort, which Mr. Kalaw had to deliver hiking in the forest late in the night to avoid detection by the Japanese. Colonel Guido was to send them arms, but before the arms could be moved from Manila, the four officers surrendered, realizing the danger to those helping them live in case the matter comes to the knowledge of the Japanese.

One of the trials and tribulations undergone by Colonel Guido was occasioned by a request for cooperation made by a high Japanese official. One day a general of the Imperial Japanese Army interviewed Colonel Guido, asking him to cooperate with the Japanese Military Administration and offering him a high government position. The colonel did not accept the offer, and told the general bluntly that as the war had not yet ended, he could not accept the position offered. He knew that his re-

* EDITOR'S NOTE: *This article, written by Atty. Artemio M. Lobrin, who was also imprisoned in Fort Santiago by the Japanese was to be published in the first issue of the Cabletow, but due to the fact that the manuscript has been mislaid we were not able to publish the same earlier.*

NOTICE

The Grand Secretary has available for the brethren a few copies of our proceedings for the year 1946, to be sold at the price of ₱5.00 per copy.

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fusal may mean death, but he was ready to accept the consequences, rather than degrade his country.

Colonel Guido was then branded by the Japanese as the "Brown American", and was later arrested and taken to Fort Santiago. That was on July 19, 1942.

In Fort Santiago, he was kept for over seven months, suffering terrible mental agony and physical torture. He was almost starved to death, receiving only two leaves of "kankong" and two spoons of rice every meal. He was not given any bed, or even a mat, and had to sleep on a damp cement floor, without any pillow or blanket. Day after day, while in the dungeon, humiliated by cruel physical blows as well as verbal insults, he was being admonished to change his loyalty, the Japanese always criticizing the American rule in the Philippines, and praising the Japanese system of government and ways of life. Colonel Guido, with all naked frankness, told the officers that he was born under the American regime, was educated under the American system of education, lived and fed his family under American sovereignty, owed whatever he is and will be to the above-named regime, and that as long as his name is Jose P. Guido the loyalty born with him shall stay with him in life and after life. The same is true with the entire people of the Philippines. I hope. The colonel confided to the writer that he spoke so pointedly as such, as he had given up his life in Fort Santiago in the hands of his captors.

When the colonel was almost crippled and lifeless, he was freed. But he was then so thin that his own son failed to recognize him at once when they met. The colonel left Fort Santiago, still unchanged in spirit, altho as frail as a withered leaf.

He was happy to meet his family again, thinking of which he suffered unlimited mental agony. Possessed with a strong will power, the colonel recovered his health, after lying in bed for over three months. He was frequently visited by Japanese officials who persisted that the colonel change his attitude towards America, but they failed in their mission, and they repeatedly alluded to him as the "Brown American."

With recovered health, his spirit and loyalty to the service urged him to carry on the unfinished task of clogging the operations of the enemy, while awaiting the return of his comrades in arms.

Again he contacted Father John F. Hurley and Don Ricardo Gonzales-Lloret and managed to send supplies to American soldiers in Tayabas and Laguna. He opened an office in downtown Manila (at the Roces Building) and as a disguise, he named it as realty office. There he got closer contact with the guerrillas, exchanged views and made plans with the other officers. There was then an evident need for more coordination among the various units of the guerrillas, as the time was fast becoming ripe for more coordination. He engineered coordination and speeded up secret intelligence work, in collaboration with Colonel Ramirez, who was later arrested by the Japanese and died at Fort Santiago, and with Colonel Manzano, who later sailed for Australia.

During the closing days of 1944, the American forces swept the enemy from the South, and finally effected landings in Leyte. When the Americans succeeded in liberating North Manila, the Japanese hunted down the colonel and his colleagues. While the fight was going on in the northern vicinity of the city, the Japanese arrested Colonel Guido and his three sons, at their residence in Singalong. They tied their hands behind their backs and conducted them to an open field near a box factory a block away from the house. It was 2:00 o'clock in the afternoon of February 7, 1945. Colonel Guido was conducted in front of a fox hole, and the three sons were kept at some distance, but in full view of their father. The Japanese beheaded Colonel Guido, and to Heaven went the scream of the youngest of the three sons! The Japanese, losing no time, turned against the three sons and shot them to death.

Mrs. Justa Vda. de Guido, two daughters, Belen and Julia, and Oscar, a boy of seven years, survived the colonel. The grief of the widow and orphans at the irreparable loss, is beyond description. Only Time, in its incessant roll, could soften their sorrows and di-

minish their agony. Many others are equally unfortunate, having suffered similar fate under the Japanese rule.

The activities of Colonel Guido, reflecting his firm conviction, his loyalty to his oath, his courage as a soldier, are undoubtedly bountiful, but suffice it in the meantime to say that he died to go down in history as a true patriot, a hero, a great "Brown American" whom the tortures of Fort Santiago failed to conquer.

OUR MASONIC HORIZON

By Bro. C. F. ARKONCEL

Senior Warden, Sarangani Lodge
No. 50, F. & A.M.

Over four years ago, just a few weeks before the nativity of Jesus Christ, the forces of barbarism kindled, at Pearl Harbor, the vast conflagration that swept across the peaceful shores and islands of the Western Pacific. Lands were conquered by the ruthless hand of ambition; peoples were subjugated to the utmost degree of humiliation; and the institutions of freedom were trampled upon with the greatest impunity.

Despite the brave resistance of our heroes and soldiers in the crimson fields of battle, our country became a victim of a barbaric invasion. Our government was outright suppressed in order to give way to robot republic ruled under the mighty hand of martial law. Property was confiscated by the enemy without due process of law and without compensation. Civil and political rights were thrown overboard like garbage, and thousands of innocent civilians, women and children were brutally sacrificed at the bogus altar of Oriental brotherhood and co-prosperity.

But except for a limited few of the tribe of Judas Iscariot, our country remained loyal to the cause of freedom and democracy. Guerrilla units were immediately organized throughout the country, and with the active cooperation of the people they harassed the enemy in all theatres of military operation. Thousands of prudent Filipinos, who, by the irony of fate, lacked the facilities of evacuation and had to accept, under penalty of death, the sovereignty of the conqueror, became, through violence, threats and intimidation, superficial collaborators in the enemy-sponsored government and neighborhood associations, but deep in their minds and hearts, the spirit of resistance was kept

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steady burning, but concealed from the enemy by the cunning hand of precaution. That innocent collaboration which is sanctioned by international law and which for a time threatened to divide our country into hostile camps, lasted for more than three years with watchful waiting, until Gen. MacArthur's famous army of liberation co-operating closely with our brave guerrilleros and civilian population, routed the vanquished enemy into ignominious defeat and submission, and once more the air of freedom was restored to the jubilee of 18 million liberty-loving Filipinos.

But ladies and gentlemen, the restoration of our freedom is but the beginning of the greater task for the preservation of that freedom, and I dare say that ahead of us Masons and non-Masons alike, there is a greater task and more tremendous responsibility which we must face squarely and with honor if we are to be considered worthy of that freedom. Our government system and policy shall have to be remodelled in accordance with the spirit of Filipino-American legislation tempered with by a true concept of human conscience. Disorderly elements and violators of the law must be made to understand that respect for the law and the constituted authorities is the better part of valor. The work of reconstruction and rehabilitation must be speedily and effectively carried out so that the people will have no just cause for discontent. Our natural resources and industries should be wisely and rapidly developed with the proverbial strength of modern technology, efficiency, and sound economy. Our school system and material of instruction must be readjusted to the latest progress of science and democracy compatible with our national needs. There should be a wise, efficient and honest leadership in our country, harmony between the government and the people to the end that our destiny shall be written in big golden letters of rightful prosperity, genuine happiness and true contentment. That, my friends, is the great problem of our future, and one of the tremendous tasks of momentous importance to the interest of Freemasonry.

A certain visionary author once said that his vision of the future is a beautiful landscape of verdant valleys, high above the level of starvation and want, and traversed by beautiful streams of human happiness. To that, I take exception for strong and various reasons. That picture, at first blush, is initially pregnant with allurements and entices one into gazing blissfully at the moon and stars of a brilliant summer sky, but after a deeper reflection, it becomes a snapshot of solemn platitude, fantastic like the soap-bubbles that blow out and vanish easily in the air. Streams and valleys, in order to be of any human value, must not only be beautiful but must also be useful. Starvation and want should be avoided by nations and individuals, but the acquisition of prosperity must be guided by the inhorrible laws of honor and self-respect. Happiness is to be desired in our social and individual life, but that happiness must not only be human, but must also be genuine and true, otherwise it becomes vicious.

The truly masonic vision of the future is an enigmatic panorama of fascinating beauty, richly illuminated by the dazzling lights of liberty, justice, wisdom, understanding, security, and good-will, embellished by the wonderful gardens of eternal vigilance and human ingenuity, and enriched by the majestic streams and verdant valleys of rightful prosperity, genuine happiness and true contentment, eternal in heaven and earth and permanent on the level of time. It presents the beautiful picture of universal peace and brotherhood among men, of mutual respect and consideration among nations and individuals, of domestic love in an ideal and harmonious fireside with happy children playing merrily around and singing songs of innocent youth and perfect happiness that echo and re-echo in unison with human affection and tenderness toward all mankind. It charms with the brilliant absence of wars of aggression, of tyranny, of despotism, of oppression, of terror, of slavery, of intolerance, of superstition, of bigotry, of corruption and abuses, of sufferings and privations, of unhappy widows and orphans of innocent people gone to the

tongueless silence of the dreamless dust. It had been the time-honored dream and vision of our Masonic forefathers in their heroic struggles for liberty during the ancient and mediæval periods of world history—a vision initiated since the fall of Adam and Eve in the Garden of Eden, passed to generations and ages gone by, and raised in the constant prayer and hope of man for eternal life and a more glorious beyond. It had been truly exemplified during the glorious and turbulent days of David and Solomon, of Pericles and Leonidas, of Patrick Henry and Washington, of Lincoln and Laffayette, of Wellington and Napoleon, of Wilson and Lloyd George, of Churchill and Roosevelt, and brilliantly defended in the decisive battles of Marathon, Thermopolee, Trafalgar, Waterloo, Lexington, Bunker Hill, Manila Bay, Tila Pass, Paris, and Bataan; and prophetically envisioned in the new world charter of the United Nations after the triumph of democracy in the last war of liberation.

In the history of our country, it had been eloquently shown beyond the doubts and misgivings of the past and present generations, in the fall of Magellan at Mactan Island, in the revolts of Daghoy, Diego Silang, and Bonifacio, in the peaceful campaign of Del Pilar in monarchical Spain for just reforms, in the heroic death of Rizal at Bagumbayan, and in the masonic labors of Mabini, Luna, Palma, Kalaw, Quezon and Roxas for the cause of Filipino freedom which is dear and precious to every Filipino heart, and for which the flower of Filipino youth fought and suffered until the last breathing moments of sacrifice. And when our country shall have erected on the ruins of barbarism, intolerance, superstition, and bigotry, a stately edifice shining in moral grandeur, strength, and beauty, upon the solid foundations of justice, freedom, and democracy; when our people shall have, by honest labor, attained a respectable degree of national existence based upon universal peace, friendship, wisdom, and honor, in solemn reflection of that rightful prosperity, genuine happiness, and true contentment protected by the eternal goodness of the Great Architect of the Universe, then and only then will the heroic struggles of our Masonic forefathers for the cause of freedom, and the untold sacrifices of our heroes, martyrs, and soldiers in the bloody fields of valor, have their everlasting justification, and be enshrined forever in the hearts of future generations.

PEDRO C. MENDIOLA

ATTORNEY

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PHILIPPINE SKIES SEPTEMBER 1946*

By J. L. FRIEND, F.R.A.S.
(Secretary, Mt. Lebanon No. 80)

September is a turning point of the year, for on the 23rd of this month at 11.45 P.M. local time the Sun enters the constellation Libra (Scales), marking the beginning of Autumn, when the length of the day and the night is equal all the world over for a few days. During September the Sunrise remain almost constant at 5.44-5.46 A.M. whereas the Sunsets change considerably from 6.08 P.M. on September 1st to 5.45 P.M. on September 30, decreasing the duration of sunlight in the afternoon by 23 minutes. Another point of importance is the fact that on September 1st the "apparent" (or true solar time as recorded on the sundial) time coincides with the "mean" time (which is the local time everywhere). This particular day is therefore convenient for the setting up of a sundial. The other 3 days of the year when the "apparent" and "mean" time coincide being: April 16, June 14 and December 25. During the rest of the year these two "times" differ considerably, viz.: in November the sundial time being about 16½ min. *ahead*, whereas in February sundial time is about 14½ min. *behind* our mean (local) time.

Aspects of Planets. Venus, Mars and Jupiter are visible for a short time after sunset in the West near the horizon in the neighborhood of the bright star "Spica" of the constellation Virgo. Saturn is now a morning star, being visible in the East after 4.00 A.M. in "Cancer" between the "Twins" and the "Lion."

Autumn constellations. During the early part of September the "Great Bear" (also known as the "Great Dipper") is still above the horizon soon after sunset, its tail pointing towards the zenith, while the "Pointers" Alpha and Beta (Or "Dubhe" and "Merak") are on a horizontal line with the Pole star (Polaris). It is remarkable that the Chaldean shepherds and the Indians of America gave it the same name of the "Great Bear." It consists of 133 stars visible to the naked eye, of which 7 are

the principal. This constellation has been renowned among all nations. The star Delta (or "Megrez"), at the junction of the handle and the bowl, is to be noted particularly, since it lies almost exactly in the colure passing the Autumnal Equinox. "Mizar" (or Zeta), the middle star of the 3 forming the handle, has a minute companion called "Alcor" that can be detected by any person with a regular eyesight. "Dubhe" and "Merak" are termed the "pointers" because they point out the Polar star. The Ursa Minor (Small Bear) to the East of the Great Bear is with its tail down into Polaris. Until the mariner's compass came into use Polaris was the star

"Whose faithful beams conducted the
wandering ship

"Through the wide desert of the path-
less deep!"

The "great Bear" will disappear at the end of this month not to be seen in the evening until the middle of February when he will appear to the south east of Polaris. The next constellation of interest is "Dragon" and is represented by the figure of a long sinous serpent stretching out between the "Great and Small Bears" partly encircling the latter constellation and finally reaching out its head almost to the body of Hercules. One of its stars called "Thuban" (or Alpha) which is lying midway between Gamma of the Small Bear and "Mizar" of the Great Bear is to be noted as the Pole Star of 4000 years ago. Of the nine Pyramids still standing at Gizeh, Egypt, six have openings facing the north, which were straight passages at a uniform angle of 26° and lie in the meridian. If a person, about the supposed time of the building of these Pyramids some 4000 years ago stood inside the Pyramids at its lower end and looked out, he would have then seen this star "Thuban," the then Pole star, at its lower transit. Due to the "Precession of the Equinoxes" (of which I shall speak in my next reviews), the direction of the earth's axis changes and it has been established by calculation that after the lapse of 12,000 years, the brilliant star Vega (Alpha of Lyra) will be the Pole star.

The W-shaped constellation "Cassiopea," to the east of Polaris, is represented as a queen seated on a throne. On her right is the constellation "Cepheus" the king, on her left is the con-

stellation "Perseus" her son-in-law and above her the constellation "Andromeda" her daughter. A line drawn from "Megrez" in the Great Bear through Polaris and continued an equal distance, will strike the "Kaph" (Beta) of Cassiopea. This star is remarkable as being on the equinoctial colure. The Milky way is now stretching across the skies from south to north with the bright star Antares of the constellation Scorpius in the south west and Altair of the constellation Aquila in the zenith. Other groups of interest are: The Swan, Lyra, Pegasus in the zenith and Saggitarius, Capricorns and Fiscis in the south.

"KNOW THYSELF"

BY ARCADIO DE OCERA
Master, Pampanga No. 48

Our distinguished guests and respectable members of this Lodge: Permit me once more to reiterate my highest appreciation and most hearty gratitude for giving me again the honor to be the Worshipful Master of the Pampanga Lodge No. 48 in this ensuing year. To occupy this venerable place in the East, means to be conscientious to the dignity of the Office and to the magnitude of the duty and responsibility attaches with.

In this memorable occasion I wish to invite your mind and attention to a motto, "KNOW THYSELF." This is the motto of Socrates, one of the outstanding philosophers of Greece. Let us make a brief survey of the teaching and scope of this great philosophy of life.

"KNOW THYSELF". Many people think that they know everything, but in fact they do not know anything. "How much we ought to learn, in order to know how little we really know." Some people do possess special talents in life but they do not know that they have. Other people understand that they know some things and use them accordingly. I hope everyone of us belongs to the last type of persons. Anything that we possess whether in term of money, or wisdom or any special talent must be used for the promotion of the slogans of the organization: LIBERTY, EQUALITY AND FRATERNITY.

*EDITOR'S NOTE: Henceforth, articles of a similar nature by Bro. J. L. Friend, F.R.A.S. will be published in the Cabletow.

A PLEDGE OF SERVICE

"KNOW THYSELF." Everybody must know that man was not created by himself, nor by accident. But he was created by the Great architect of the Universe, as the masterpiece of all God's works and the crown of the entire creation. One distinguished writer declared, "The greatest thing in the world is man, and the greatest thing in man is mind." The thought carried by this statement emanated directly from the prominent relationship of man in the whole creation. With this conception, man must always strive to do high and noble things in life, such as honesty, loyalty, kindness, helpfulness, cleanliness, truthfulness and faithfulness. All these virtues when put in daily practice will automatically purify our desires, beautify our conducts, rectify our actions and magnify our goals in life.

"KNOW THYSELF. As members of a certain race, we owe allegiance to our country, the birthplace of our ancestors and ourselves. Masons are supposed and expected to be always one of the most concerned to the general welfare of their country politically, economically, educationally, socially and morally speaking. Rizal, the great Apostle of our Freedom, was the real incarnation of this sublime objective. All he had in life, the most precious he had — his own life, he voluntarily and willingly gave and offered at the Altar of Sacrifice for the redemption of his race. Is it not then, that one of our most sacred duties is to follow the footsteps of the greatest hero of our country? In so doing we are making a signal contribution to the completion of his final objective.

"KNOW THYSELF." As masons we are pillars of the Fraternity. There are three kinds of pillars or posts. There are pillars, which are only standing and exhibiting, seemingly holding but in fact they are not because they are short. These symbolize members of a society who do not cooperate, and neglect to perform their particular duty and responsibility. The second kind of pillars are those in line with other posts which measure exactly to the height of the edifice. When you look at them they seem to be great supporters of the building. But in fact they do not hold a bit of the weight, for the reason that they are hollow, their inner parts were eaten by termites or insects. They look well outside but they are rotten inside.

These allegorize members who belong to a community of fraternity, whose public or private lives are corrupt and immoral. These members do not extend any help to the fraternity but are great parasites. Their examples retard the progress of society, and bring considerable disgrace.

The third kind of pillars are those that really and firmly support the edifice. They have all the requirements of a durable post. The permanency of any building depends solely upon these pillars. We do find members of a fraternity or a community who are loyal, devout, tireless and ever-ready to perform their duties. They do not make any complain. They are always willing to do anything that will bring success and honor to the society. These members are most vital in the life of the society. They are the greatest honor and asset of the Fraternity. Let us, therefore, with all our efforts and willingness to be among the truest and best pillars of our great institution.

Let us practice in our daily life the masonic virtues: honesty, loyalty, devotion, purity, diligence, truthfulness, patriotism, helpfulness that we may be great example to our neighbors and countrymen. It is our sacred duty and responsibility to do our part in building the New Philippines. I am fully convinced that one of the most important needs of our country are neither magnificent buildings, nor great standing armies with modern military equipment but leaders endowed with sound character and possess high morality; persons whose philosophy of life is not to be served but to serve, whose watchword, "Honesty is the best policy", and whose patriotism is that patriotism of Rizal, it means that their love of country is always above all other concern.

We must bear in mind that masonry continues to survive in the Philippines as it has been since its birth. Because its principles are selected from the greatest Book all over world, the Holy Writ, the sources of the best morals, the greatest fountain of true civilization, the only rock of democracy, the only proponent of Brotherhood, and the only guide of spiritual uplift.

Finally, it is high time to manifest our great interest and sincere desire in helping the social and moral rehabilitation of our great race. This can be carried triumphantly when every brother of the Fraternity cooperates in all masonic undertakings.

Masonry has been recognized and valued from time immemorial, especially by those who are acquainted with its definite purpose in promoting everywhere the general welfare and uplift of humanity. The same attitude is recognized by any constituent of the Fraternity. Hence, to be a member of this institution, means a privilege and dignity, therefore it is a great challenge to each and every one of us to discharge our corresponding duty and responsibility in the best possible way that we can. To act otherwise we will become disqualified and parasites of the Organization. It reminds me of an anecdote during the battle led by Peter the Great, of Russia. One of his soldiers who was on the fighting line was caught while retreating. At that very moment, the general asked for the name of the soldier, he answered, "Peter, my general." As soon as the general heard the answer, he shouted sternly to the soldier, "Only two things that you can do at once, either go back to the fight and face the enemies, or change your name, in order that you would be a worthy member of my army." Is not this incident an excellent warning of the hour to all persons who called themselves masons? Let us, therefore, brethren, put on to ourselves the armor of courage and hope and diligence that we can render our own contribution for the progress of a worthy cause of the Fraternity. "Let us not be weary in well doing for in due season we shall reap."

* * *

MASONIC REGENERATION

By BAYANI C. FONTANILLA

Mayon Lodge No. 61

The rough ashlar, one of the movable jewels of the lodge, reminds us of the imperfect, natural stone, just hauled from the quarry ill-fitted as yet to become part of a beautiful building and refers to the natural man born and reared in sin, rude and imperfect,

*Read before the Mayon Lodge No. 61, F. & A.M., at its stated meeting July 6, 1946 — Daraga, Albay.

A PLEDGE OF SERVICE

deceitful, dishonest, greedy, covetous, adulterous, drunken and idolatrous. The perfect ashlar, another movable jewel of the lodge, reminds us of the perfected stone fit to become part of an edifice and alludes to the man who has been regenerated, after the discovery of the master secrets of regeneration, that wonderfully and miraculously transformed him to be honest, law-abiding, humble, self-controlled, charitable, kind, compassionate and above all Godly. The making of a perfect ashlar from the rough ashlar, is an epic of an unflinching determination of the toiling mason to wield with unerring hands the common gavel to break off the rough edges and superfluous parts of the imperfect stone. The making of the regenerated mason, which is the perfect ashlar, from the natural man which is the rough ashlar, hinges inevitably upon one's willingness and volitional submission to the unerring and master strokes of the gavel of the Supreme Grand Master that the rough edges of the natural man's life of vices and sordid superfluities maybe cut off and so lead an exemplary masonic life while living on this terrestrial zone to become a fitted stone in that celestial building, that house not made by hands eternal in the heavens.

Our masonic regeneration does not truly begin with our initiation into the first degree of masonry and end with our induction into the symbolic third degree as some masons would want us to see and believe. Rather, masonic regeneration begins with our mystic sojourn through the allegorical channels of the three degrees that are rich in meaning and symbolism, progresses relentlessly on throughout life on earth and ends in that "brighter and better land". Our regeneration therefore is not yet complete for it has only begun. Our progress and advancement in masonry will depend on how completely or incompletely regenerated we have become and I would state without fear of successful contradiction that our masonic orientation, growth and productiveness will depend on the liberty and freedom we allow the sublime principles of freemasonry to master and possess our wills, our prejudices and our lives. The more we allow the Great Architect to blue-print our lives according to His pattern in the same manner as a potter molds the clay, the more our lives will be regenerated and "so reflect that beauty and order which reign forever Thy throne". The veritable regenerated

master mason is always a good man, to all intents and purposes, because he acts not on the impulse of his own making of masonic literatures, just reading impulse that runs the gamut of his nerves and fibers coming as it does from the inexhaustible Supreme Grand Master, the Finisher and Perfecter of our faith.

At this juncture, that our masonic regeneration may be constantly going on in a regular pace until we have become the perfect ashlar that we, each one of us aspire to be, I would venture on the following suggestions which I now propose to submit to you for your consideration:

1. Faithful attendance in our lodge meetings that by fellowship and contact, by proper exchange of views and impressions we may improve ourselves in masonry. This is specially true of us, who are still young in masonic faith, for we look up to you who with more years and experience to your credit, can guide and help us through the beaten paths and tried wisdom of masonry. Each time we hear or repeat those symbolic rituals, opens to our searching minds a new meaning and imparts new color and determination to forge ahead until we reach the height of masonic regeneration and masonic fulfillment.

2. Ever seeking masonic truths either in the lives of the brethren who have gone this way before or in reading masonic literatures which broaden our knowledge and the application of that knowledge as we live our lives daily. Reading and emulating the exemplary deeds and achievements of our great masters, both the living and the dead, that even with that borrowed ray of masonic grandeur we may do credit to ourselves and to the lodge to which we belong.

3. Reading the Bible for "it is dedicated to God, it being His inestimable gift to man as a rule and guide of his faith and upon which all regular masons have been obligated." It is one of the leading lights of masonry "that we may each one of us practice out of the Lodge those great moral duties which are inculcated in it, and with reverence study and obey the laws which Thou hast given us in Thy Holy Word." Our exacting morality and un-

available uprightness will never rise higher than its fountain source from which they must draw unending inspiration which is the Bible much less can the level of water rise higher than its source, both in enormity and continuity.

4. Memorizing the rituals, plain reading of masonic literature, just reading the Bible — afford exercise for the mind but will not make us the good and regenerate master masons as we desire ourselves to be. The implied meaning of our rituals discoverable only by the masonic eye and palpable only to the masonic touch; the lessons we can draw and derive from the literature which we have read; the laws that God has given us in His Book — these are only means to and end the making of each one of us regenerate masons that we may the better be enabled to display the beauties of holiness. The sublime principles of Free Masonry therefore are things that are creative and dynamic in themselves but as long as they are simply memorized for recitation in our meetings but ignominiously ignored as a living power in our lives to curb our passions and refine our personalities; those good things simply shall be dead and unproductive.

With the foregoing considerations that make the mason different from the common lot, let us visualize the mason as leavening influence in the world around him. While he lives in the world, he is not of the world for he does not follow the crooked ways that the world know. On the contrary he sets good examples of how life should be lived and how man that is rude, unprincipled and rough may enjoy the abundant and fruitful life that he has tapped from the resources of masonry. This explains why the mason seeks not to defraud another man of his earnings intended for the support of his family on the gambling table because gambling is not a useful pursuit for in the end it destroys the peace and the happiness of the home he has built; why the mason does not drink intoxicating liquors to drunkenness because the drunkard not only lowers his esteem and prestige which masons seek to enhance on the contrary, but also may lead them to divulge masonic secrets which he could not do were he in full control of himself; why a mason cannot and never will take advan-

tage of the weakness of a woman because he regards humanity as a mass of brothers and sisters descended from a common Father and that being the case, is not wanting his own sister dishonored and violated will not suffer the same to happen to any woman who is the sister of his own; why a mason will never betray any trust that has been entrusted to his care because a good honorable and, spotless name is rather to be chosen than great riches or popularity; why a mason will never allow his character to be soiled and stained because he lives on the strength of his character and can look straight to any man's eye without wavering even if he has to wear rugs and toil the whole day in the scorching heat of the tropical sun for a man's wealth consisteth not in the things that he possesseth (Luke 12:15); why the mason is charitable because charity "beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth..."; why a mason is tolerant because tolerance is an enduring pillar of individual, national and international unity, cooperation and understanding. And all of these masonic traits obtaining in the life of the regenerated mason can be the valuable and

[Continued on page 74]

MANILA AND ITS PROBLEMS

(Address delivered by Wor. Bro. [Col.] Lamberto T. Javalera at the fraternal dinner given in his honor at the Far Eastern Hotel on August 24, 1946.)

I am exceedingly grateful by the graciousness of your fraternal spirit in honoring me with a gathering, the idea of which is homecoming of men closely attached to me by fate. So with mingled feelings of pride and jubilation for the signal appreciation, that impels my brethren on this occasion to make me one of the honored guests, and to be one of the recipients of your fraternal well wishes and congratulations, I take it both as a symbol of your unfailing love, and your longing to see me succeed in the fulfillment of a mission for which I had been ordained by our beloved and respected president Manuel A. Roxas of the Republic of the Philippines.

I feel proud, I say, because I know, and you know, that only by being a member of this worthy organization, like ours, can one realize the significance and dispensability of the spirit of camaraderie and fellowship, as the cohesive factors in binding us to one another, with common ideals, common aims, and common objectives. I feel jubilant, I say, because I see in the un-

SCOTTISH RITE PAGE

mistakable signs of joy on your faces, that you yourselves are happy that the modest qualifications of your brother in the fraternity has once more been accorded recognition by the highest executive of the land. That recognition, I believe, does not only concern me, but also the fraternity, which I humbly represent. So significant and so important is the recognition that I am obliged to live up to the expectation of all, particularly the cosmopolitan population of Manila, that I will not fail in the commitment of a policy to make Manila secure and happy. Shortly after I assumed the office to which I had been appointed, I have been confronted with manifold problems involving the lives and properties of the inhabitants of Manila, and those of the peace and tranquillity of the homes. Juvenile delinquencies are so rampant and almost unchecked that they become sociological problems of the City. Lawlessness in all forms have taken the form of a dreaded mighty Octopus with tentacles each of which is a menace to all. With masonic spirit, with the nerve and courage of a fighting soldier, with the virtues that I learn from association with you, with the hope that masons never fail in their missions because masons are not only men of steel in belief but also cooperative, and are taught, bred and reared in the most cordial spirit of feeling, behaving and acting for the good of all and not of himself alone, I have squarely placed on my shoulders those pressing problems of the day. I am not going to give you promises, unless you are with me. I will not commit myself to do the impossible. I will not dare to be a derelict to my official duties, because I am a mason. What I will do, and will always do, is to ask for a cordial understanding and mutual cooperation and support of my brethren, which are indispensably necessary to my success. Human as I am, I need constructive criticism, as a means to see my faults and misgivings. I need a chance to view where my human limitations begin and where they should end. I need your love, your hope, and your prayer that God may give us life and fortune to be of service to each other and to our country.

Brethren, we all realize the tremendous problems of rehabilitation and reconstruction that beset our people and country these days. We need almost

LIFE'S VACATION

And so farewell! In just a little while
The broken circle will be whole once
more,

We shall behold the long remembered
smile

And hear their words of welcome at
the door.

They shall receive us as they were re-
ceived

And guide our feet into the perfect
shrine

And we shall wonder then why thus we
grieved,

Or called *that* death which gave us
life divine.

WHY MOURN?

We do not sigh when golden skies have
drowned

The purple shadows and the gray of
night,

Because we know the morning lies beyond
And we must wait a little for the light.
So when grown weary with the care and
strife

Our loved ones find in eternal sleep the
peace they crave

We should not weep, but learn to count
this life

A prelude to the one beyond the grave.

FRANK E. SMITH, 32°
Los Angeles Bodies, Cal.

(Editor's Note: Bro. Smith was in Manila on Dewey's Flagship on 1st May 1898. His two sons, Brothers Lyle and Norton are also 32nd degree Masons, the latter having been conferred the Scottish Rite degrees by the Philippine Bodies as a courtesy to Los Angeles Bodies, when he was in the Islands as a Major, C. E., of the U. S. Armed Forces of liberation.)

Herculean resources to pull thru the greatest crisis thru which our history is now passing. With the unfailing wisdom of the Great Architect of the World, within the bounds of Square and Compass, and with Fraternity, Liberty and Equality as our guide posts, let us make the City of Manila, a safe place to live in.

I THANK YOU.



SECCION CASTELLANA

NOTAS EDITORIALES

La Logia *KASILAWAN* CELEBRA SUS VEINTICINCO AÑOS DE VIDA Van nuestras felicitaciones a los Oficiales y Miembros de la Res. Logia *KASILAWAN* No. 77 por su vigésimo quinto aniversario.

Veinticinco años de vida continua significa mucho para cualquier institución. Y tanto mas para la masonería en Filipinas que ha sido siempre combatida por elementos que no la comprenden o que, si la comprenden, no pueden mirarla con simpatías por sus puros y elevados ideales de FRATERNIDAD e IGUALDAD.

Estos veinticinco años últimos han sido de dura prueba para todos los masones en Filipinas. La Masonería ha tenido que luchar contra elementos reaccionarios que consideran a nuestra institución como el mayor obstáculo para sus ambiciones seculares de dominación de conciencias e intromisiones políticas. Y durante los años de dominación japonesa fué el baluarte que diera a los Hermanos el sostén espiritual y moral para resistir las incursiones del invasor.

De toda esta dura prueba, la Logia *KASILAWAN* resurgió aún mas fuerte y vigorosa, siendo una de las primeras en reorganizarse después de la pasada ordinalis.

Sigan los Hermanos de la Res. Logia *KASILAWAN* haciendo bien uso de la *TRULLA* como hasta aquí, extendiendo el cemento del amor fraternal, que es la más solida base de nuestra organización.

UNA VOZ DE ALARMA QUE DEBE SER ATENDIDA

(Por ser hasta ahora de actualidad, volvemos a reproducir en hoja editorial el siguiente artículo que publicamos en esta misma sección el SEPTIEMBRE DE 1940.)

Antes de que fuera muy tarde, nuestras autoridades deben atender a la voz de alarma que se ha levantado contra ciertas instituciones de educación, cuando vienen a envenenar la mente de nuestra juventud contra los principios y fundamentos que ahora son y constituyen el armazón de nuestro gobierno constitucionalmente democrático.

No necesitamos repetir aquí lo que ya se ha publicado en la prensa, y cuando los más llamados a conocer de este estado de cosas han tenido a bien hacerlo público es porque habrán encontrado que el mal se va arraigando, y que se hace preciso curarlo radicalmente atacando hasta sus más profundas raíces.

Han venido medrando aquí ciertas instituciones educacionales al calor de nuestros principios democráticos, al abrigo y protección que les han estado prestando y que continúan prestándoles, y seguros de que podrían actuar impunemente, han venido y vienen infiltrando en la mente y en el corazón de la juventud filipina la simiente de la duda en su eficacia y en su moral como opuestos a la moral de sus principios y dogmas religiosos.

De nadie es desconocido que, para ciertas sectas religiosas, todo lo que no esté conforme con su filosofía y su moral debe ser fuertemente combatido, aunque se tuviera que ir contra la misma idea fundamental que normaliza la vida constitucional del país en que viven y se agitan. Y, desgraciadamente, algunas de esas sectas tienen la autorización del gobierno para encargarse de la educación de nuestra propia juventud. Se ha dicho que un Obispo, a raíz de la sangrienta guerra civil en España, exclamó: "Benditos sean los cañones si en la brecha que ellos abren florece el evangelio."

Es de interés para el Estado, para la misma Mancomunidad Filipina, que las instituciones educacionales sean fuertes y verdaderas agencias para la propagación y conocimiento de los principios democráticos en que descansa el gobierno. Esos centros educacionales deben cooperar con el gobierno en su labor para la mejor comprensión de los principios de democracia en esta jurisdicción. Deben saber esas instituciones que en tanto tienen el consentimiento, la autoridad y el permiso de las autoridades gubernamentales para hacerse cargo de la educación de un sector de la juventud en este país, en cuanto se espera de ellos que han de ser un vehículo para ilustrar a esa juventud en los principios y normas que dan vida al Estado o a la Mancomunidad.

Si por intereses propios se creen dichas instituciones en el deber de proceder por encima de los intereses del propio país que les cobija, la decencia les requiere que se retiren del campo educacional. Y si esto no hacen y si convierten sus aulas en centros para conspirar contra la ideología del Estado, o contra los principios o ideas que la alimentan y le dan vida, entonces las autoridades deben intervenir. Es hora de que se escuche a la voz de alarma que se ha levantado no hace muchos días.

Es nuestra labor presente como masones la de ser vigilantes. Nuestra labor espiritual no debe ser tan sólo la de siembra de ideas y de sentimientos. El aspecto cumbre de nuestra obra es ver realizada la idea y practicado el sentimiento. Debemos ser vigilantes, pues, desde el momento mismo en que desaparezca de nuestra vida nacional esas normas de democracia en que ahora nos movemos, la masonería en Filipinas habrá desaparecido. No hay mas que echar una mirada a lo que está pasando por esos pueblos que han caído víctimas de los enemigos de la ideología democrática para convencerse de lo que venimos afirmando. El primer decreto del invasor ha sido siempre la supresión de la institución masónica. Se sabe que somos los masones los focos de luz para el alma de los pueblos y detestamos los rebaños y las sumisiones abyectas. No nos olvidemos lo que se dijo por un masón conocido que ahí donde se estableció la tiranía pareció la institución masónica.

La misión primordial de la masonería en Filipinas en la hora presente es vivir alerta y vigilante, haciendo una vez mas que las instituciones nacionales queden fuertemente calorizadas con esos principios y fundamentos de liberación humana que han sido y son el nervio, la raíz de todo régimen de democracia.

NUESTROS DEBERES MASONICOS

por el V. H. CARLOS DREYFUS

Queridos Hermanos:

Cuando el Venerable Hermano Estación me suplicó para ser el conferenciante de este mes, no sabía si aceptar ó no el privilegio de dirigiros la palabra. Pero, después de una madura deliberación, llegué a la conclusión de aceptar lo ofrecido a mí. Creo que es nuestro deber ayudar a nuestra Logia, no solamente mediante nuestra asistencia a las tenidas de la misma, sino mediante el cumplimiento de todos los deberes que nuestra institución nos impone.

Creo que llevo más edad que cualquiera de vosotros. Nací en Alsacia, Francia, el 21 de diciembre de 1876. Por tanto, tengo poco más ó menos setenta años de edad. Ví la primera luz masonica en esta nuestra amada Logia el 28 de abril de 1921, y me hice Maestro Masón el 11 de junio de 1921. Así es, que llevo casi 25 años de vida masónica. Vosotros me elejisteis Venerable de esta Respetable Logia el diciembre de 1931, y desempeñé el cargo de Venerable Maestro el año de 1932. Dividiré esta conferencia en partes, y hablaré sobre los deberes de un Masón para con la Sociedad, con el Gobierno, con sus Hermanos, y con los solicitantes.

PARA CON LA SOCIEDAD

En nuestra iniciación se nos ha presentado un mandil blanco de piel de cordero, que es un emblema de la inocencia. El mandil es un distintivo masónico que nos recuerda constantemente aquella pureza de vida y de conducta tan esencialmente necesaria para nuestra admisión dentro de la Logia Celestial. Un Masón siempre lleva puesto el mandil en el seno de una Logia, y lleva hasta su tumba. Esto, hermanos míos, nos enseña que en nuestras relaciones con la sociedad no debemos nunca hacer nada, que, en lo más mínimo, pueda manchar la pureza de nuestra institución. Nuestra vida debe ser un libro abierto para la sociedad, de tal suerte que en nuestros actos ó palabras no se pueda encontrar nada que refleje una maldad. Formamos parte de la sociedad, y si la comunidad en donde se nos encontramos es defectuosa, nosotros, los Masones, tenemos el indispensable deber de purificar dicha comunidad con nuestros actos. Debemos siempre tener presente el significado de las tres luces de la Masonería, — la Sagrada Biblia, la Escuadra y el Compás.

PARA CON EL GOBIERNO

No es menester para mí decir que si los Estados Unidos de América es una nación grande, rica y poderosa, esto se debe al hecho de que los fundadores de la misma fueron Masones. El fundador de dicha nación, Jorge Washington, era un Masón. Durante la Revolución Americana, Washington, como general colocó en los puestos más importantes del Ejército Americano á los generales masones. Los que encabezaron la revolución en Filipinas contra España eran Masones. Rizal, Del Pilar, Mabini, Bonifacio, y muchos otros eran Masones, que, impulsados por sus deberes masónicos, trabajaron para la libertad de su país, por la hermandad de todos los hombres, y para el bien de todos los Filipinos que gemían bajo la dominación y opresión de los Españoles.

Como Masones, es nuestro deber trabajar para que el Gobierno que nos protege, que establece la paz y el orden, y que nos ofrece todas las facilidades de la vida, sea respetado, fortalecido y obedecido. Debemos ser ejemplares en el desempeño de nuestros deberes cívicos, no promoviendo, ni sosteniendo jamás cualquier acto que pueda tender a turbar la paz y el buen orden en la sociedad; tributando debido acatamiento a las leyes bajo cuyo amparo vivimos y no perdiendo jamás de vista la lealtad que debemos á nuestra patria. Es de esperar que nosotros los Masones trabajemos para que este Gobierno nuestro sea un gobierno en el que todos reposen fe, y confianza.

PARA CON LOS HERMANOS

En la exhortación para el Compañero Masón leemos la siguiente: "No amenguareis ni agravareis las ofensas cometidas por vuestros hermanos; sino que, por el contrario, os conducireis con aquella discreción, virtud y dignidad que debe ostentar un Masón digno y ejemplar." En la de Maestro Masón, se dice: "Como Maestro Masón, estais autorizado a corregir las irregularidades de vuestros hermanos menos informados; á fortalecer sus almas para resistir con resolución las asechanzas de los falsos, y á protegerles contra toda tentación de caer en prácticas viciosas." En síntesis, tan amplias son estas exhortaciones que, si cada uno de nosotros las practicamos y obramos con arreglo á ellas, la paz y armonía regirán entre nosotros para siempre.

Además de esto, quisiera invitar a vuestra atención sobre nuestra herramienta, el nivel. Este instrumento nos enseña que todos nosotros somos iguales. Entre los Masones no debe de existir distinciones de rango, de riqueza, de posición social, ni de inteligencia. En la Logia debemos nosotros estar al nivel de los demás miembros. Si, tenemos oficiales y dignatarios que dirigen los trabajos de nuestro taller, y quiénes, por su elevada posición en la Logia, merecen nuestros respetos. Trabajemos en nuestro taller, no con uno mandando y ordenando á otro, sino con el deseo de trabajar mejor y estar más en armonía con los demás.

Debemos acordarnos de nuestras obligaciones á nosotros impuestas por nuestros juramentos como Masones. Los Masones se ayudan entre sí. El verdadero Masón ve en su prójimo no solamente una imagen del Gran Arquitecto del Universo, sino á un hermano, en quien pueda depositar toda confianza, á quien debe la obligación sagrada de ayudarle en sus aflicciones.

PARA CON LOS SOLICITANTES

Indudablemente cualquier miembro de una Logia tiene el derecho absoluto de elegir a personas que puedan ser miembros de ella. Candidatos que no reúnen las cualidades necesarias para ser Masón deben ser rechazados. De todas las asociaciones y sociedades en el mundo solamente nuestra institución es la que requiere que uno que pide admisión tenga altas cualidades físicas, mentales y espirituales. La Masonería es la única institución que requiere el voto unánime de todos los miembros presentes en una te-

nida para que un candidato ó solicitante pueda ser admitido como miembro. Un miembro presente durante el balotaje de la solicitud de un solicitante es tan poderoso como todos los demás miembros de la Logia, de tal suerte que su voto negativo sobre el candidato prevalecerá contra la totalidad de los votos afirmativos de los demás miembros. Teniendo en cuenta este poder de un solo voto negativo, y como restricción, nos imponen nuestras leyes y reglamentos que un miembro no debe de echar un voto negativo al solicitante, solamente porque entre dicho miembro y el solicitante existe un pequeño rencor. Hermanos, sacrifiquemos nuestro bién personal para la buena marcha de nuestra institución. En mi humilde opinión, si un miembro rechaza á un candidato, su acción significaría que no tiene confianza en el comité de aploadores, como también, en los miembros que han recomendado al candidato.

Hay algunos que dicen que para probar si un candidato realmente tiene deseos de ser Masón, dicho candidato puede esperar seis meses mas después de la denegación de su solicitud, y presentará otra nueva después del lapso de dicho tiempo. En otras palabras, tenemos miembros que usan las bolas en el primer balotaje de la solicitud, ó de la primera solicitud, no para la elección del candidato, sino para rechazarle. Me atrevo a decir que este es un mal uso de un sagrado deber y privilegio, y que esto está en pugna con los reglamentos de nuestra antigua y venerable institución.

En conclusión, hermanos míos, que siempre actuemos como verdaderos Masones, no solamente de palabra, sino de corazón.

Manila, República de Filipinas,
11 de Septiembre de 1946

Ven. Her. Constantino Pais,
Gran Secretario de la Gran
Logia de la Isla de Cuba,
Paseo de Carlos III, No. 508,
apartado 72, La Habana, Cuba.

Mi apreciado y distinguido Hermano:—

Le agradezco el envío que hace de la resolución o acuerdo tomado por EL SUPREMO CONSEJO DEL GRADO 33.º para Cuba felicitándonos por la libertad concedida a nuestra patria. Por su conducto envío a la alta representación de dicho Supremo Consejo nuestra adjunta contestación que, le ruego, se sirva dar al curso correspondiente haciendo que llegue a su propio destino.

La adjunta copia es para sus archivos.

Sabes puede mandar a su afectísimo Hermano,

ANTONIO GONZALEZ
Gran Secretario

DR. F. B. ACEBEDO

Optometra

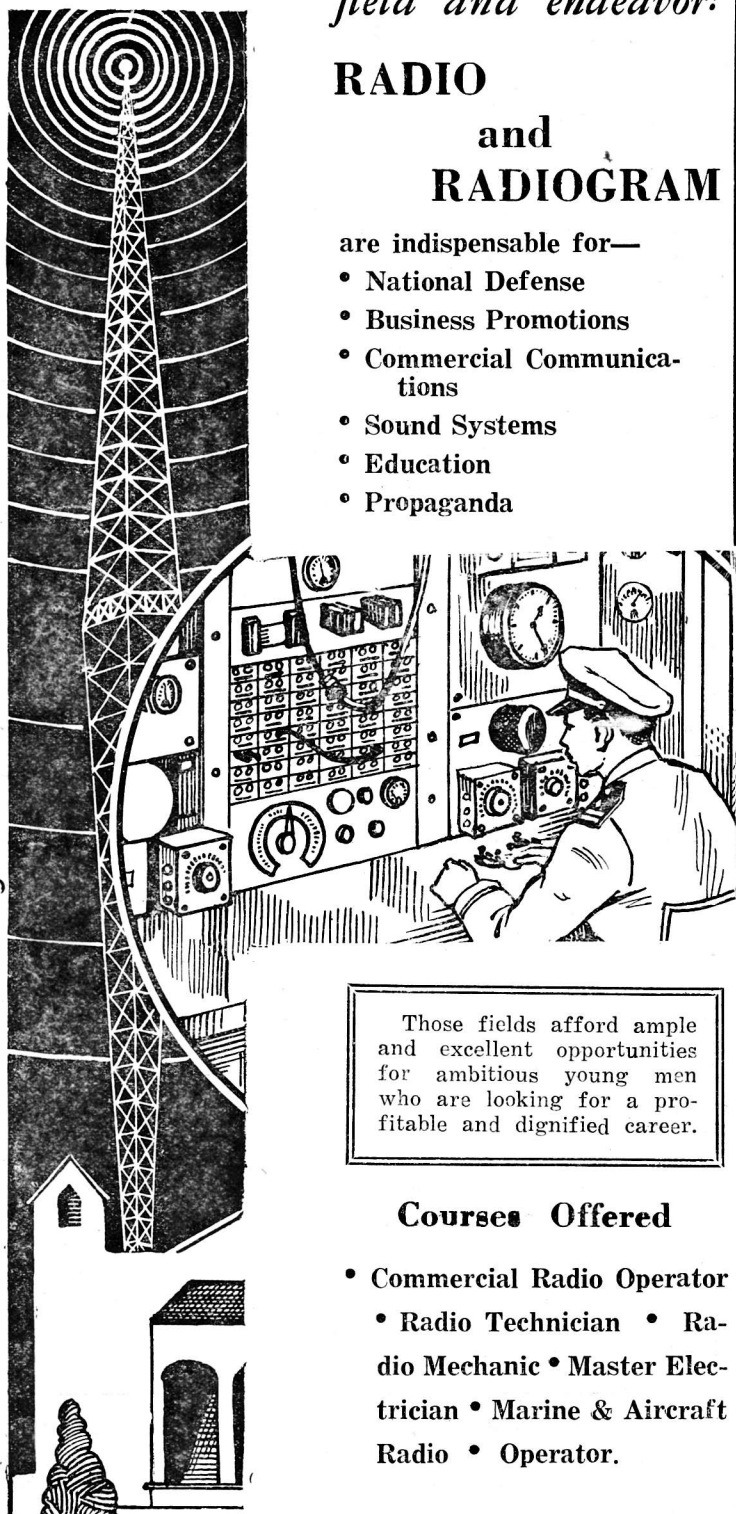
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ENRIQUE A. LOLARGA
Director

Manila, República de Filipinas,
M 11 de Septiembre, 1946

Al Supremo Consejo del Grado 33.º
para la República de Cuba:—
(por conducto del Gran Secretario-Canciller)
La Habana, Cuba.

Distinguidos Hermanos:—

El Gran Secretario de la Gran Logia de la Isla de Cuba, Ven. Her. Dr. Constantino Pais, ha remitido a esta Gran Secretaría el escrito aprobado por ese Supremo Consejo el 26 de Julio de 1946 (Acuerdo No. 225) en virtud del cual se nos CONGRATULA por la libertad política concedida al pueblo filipino. Les enviamos por ello nuestra profunda y sentida gratitud, deseándoles como siempre éxitos y venturas.

La lucha por la libertad política de Filipinas, tanto en el terreno de la paz como en el de la guerra, ha sido siempre acaudillada por los masones en Filipinas, pues, éstos imbuidos del espíritu masónico de libertad e igualdad, no han escatimado sacrificios de todo género para conseguir la completa emancipación de la patria. Agradecemos tanto mas esta felicitación recibida de los Hermanos de Cuba porque también ellos han luchado por este mismo ideal y con grandes éxitos años pasados.

En paquete separado les enviamos un ejemplar de nuestras últimas actuaciones en donde podrán enterarse qué ha sido de nuestra masonería en y durante la ocupación japonesa, la mas bárbara e inhumana registrada en la historia. También les enviamos los números de nuestra revista THE CABLETOW, el de

Diciembre de 1945 y Julio de 1946, este último dedicado a la República Filipina recientemente inaugurada, y el primero como primer número de nuestra revista después de nuestra liberación. Sírvanse indicarnos si o no ha llegado todo esto a vuestras manos.

Nos ofrecemos fraternalmente,

ANTONIO GONZALEZ
Gran Secretario, Gran Logia
de las Islas Filipinas

DE LA
GRAN LOGIA DE LA ISLA DE CUBA

La Habana, Julio 18 de 1946

Venerable hermano:

La R. L. "Evolucion" de Artemisa en esta jurisdicción desea hacer llegar por nuestro conducto, a esa Muy Respetable Gran Logia, una comunicación de fecha 5 de Junio del año en curso.

Le saluda con fraternal afecto.

Dr. CONSTANTINO PAIS
Gran Secretario

Al V. H. Antonio Gonzalez
Gran Secretario de la Gran
Logia de las Islas Filipinas,
Manila, I. F.

PRESENT SITUATION . . .

[Continued from page 55]

Indeed, the present situation is a challenge to Masonry. But it is a challenge to Masonry all the world over. There are many countries in which during all those years of trial Masonry has continued its labors undisturbed. Hundreds of thousands of Masons who have solemnly promised to come to the relief of their Brethren in distress and who have the means of doing so, have not stirred a finger in their behalf, chiefly because they do not see and feel their distress for themselves and are unable to visualize the appalling poverty and despair into which countless Masons and their dependents have been plunged by those catastrophes.

Aside from the relief of the **individuals** affected, we must also remember that it is the duty of every Mason to see that **Masonry** lives, grows and prospers. Masonry is not an institution that has outlived its usefulness. Its task, far from being finished, has been increased to tremendous proportions by the

changes that have taken place in the world in the last three decades. In these days when family ties, patriotism, and worship are ignored and held up to ridicule, and when a reign of brutal selfishness and greed seems to be approaching, humanity needs more than ever the teachings and examples of good men and true banded together to teach and practice the Golden Rule.

It is not only material support that our Brethren in the war-stricken countries need. In many of these, the individual Masons and Masonic bodies have for many years past been refused the hand of good fellowship by foreign Grand Bodies who have great power and influence but who differ with them in what to us seem to be mere technicalities. Is it not time that these differences were ironed out and that the true spirit of Masonry were injected into an institution that has too long been ruled as were the puritan-governed towns of the New England States? Shall Masonry be forever a house divided against itself?—LEO FISCHER, F. P. S.

MASONIC REGENERATION . . .

[Continued from page 70]

imperishable contribution of masonry to the upbuilding of a Philippine Republic dedicated to the principles of equality and service to God through improvement of the lives of the common tao. From these considerations we can readily see another point: the ultimate hope for world peace, unity and understanding depends on masonry. If all the nations in the globe can put their intelligence to the fact that they are all brother nations descended from and living in a common Father who is the Supreme Architect, even in the face of varying

national problems and opinions engendered by climate, geographical barriers, color and perspective, and as brothers can settle amicably their problems, as true brothers should, instead of reaching for each others throats everytime they have trouble and misunderstanding, then and only then can we live in peace, enduring through eternity, because one neighbor nation will cease to be suspicious of each other and among "whom no contention should ever exist but that noble contention, or rather emulation of who best can work and best agree". That goes for the Conference of Foreign Ministers whose work for world peace

has been stalled several times because of doubt and suspicion of each other, for the United Nations Security Council and for the United Nations Organization as they labor for world peace. That also goes for solving our agrarian problems and social unrest and building for future generations a solid Philippine Republic that has for its foundation, not the shifting sands, but the ever-living Rock. It is only in the universal brotherhood of men and the Fatherhood of God that there can exist a just and lasting peace among ourselves and among nations. And that is masonry plain and simple.

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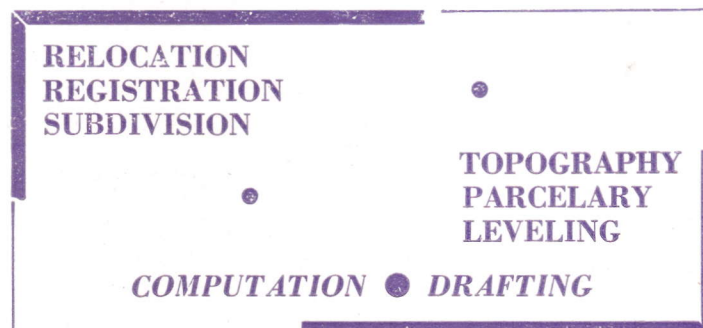
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